# THE VVORKES

MERCY

BOTH CORPORALL, AND SPIRITVALL.



LONDON,
Printed by G. Eld and M. Flesher.
1 6 2 1.

Mercies Workes corporal.

BHU

To feede the Hungry.

To give drinke to the Thirsty. To ransome the Captines. To harbour the Harbourleffe. To visit the Sicke. I o bury the Dead.

Mercies Workes Spiritual.

O correct the Sinner. I To instruct the Ignorant. To counsell the Doubtfull. To comfort the Sorrowfull. To beare Wrongs patiently. To forgiucal Men. To pray for others, euen our Enemics.

Finted by C. Fidand T. Flaher



To the truly Noble in Vertues (the perfection of Noblenesse) the most Illustrious Honor of his noble House and Name,

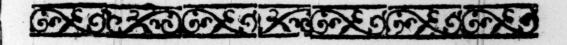
The Right Honourable,

John Earle of Bridgwater:

This Sacred Poem is most humbly consecrated, as a Testimony of his especiall loue and service,

> BY Your Lordships faithfull honorer,

> > RAPHE CRANE.



Love in Hold Low to to a (officer land) an tour of a soft of the SHIM TO MAKE THE S THOUGH I STORY WA IDEA Prior Hid mettilom a disconsistant Paralle aid or vion R. HERCRANI. Alexander Marie Indian

### व्यक्तिक विक्रम् विक्रम् विक्रम् विक्रम्



# THE AVTHORS PREFACE.

He Citic had my Birth, my Father (free
Of a much fam'd, & royall\* Company)
With good esteeme bore offices of worth:
My education past, I then went forth,
And tride the Aire of diners noble Counties,
There tasted some free fauours, gen'rous bounties.

A 4

Much

क्रिश्वक्रिश्वक्रिश्व अल्बेन्स्विक्रिश्व

### वस्ता वस्ता

### The Authors Preface.

### क्रिस्वक्ष्र्रवक्ष्र्रवक्ष्र्रवक्ष्र्रवक्ष्र्रवक्ष्र्

Much variation I have had since then
With one bleft Gift, A Ready Writers Pen,
(The vse whereof (without vaine-glory told)
Is not extinguish'd yet, though I am old.)

First was I seven yeares Servant, painfull Clarke,
Unto a Clarke o'th' Counsell, and did marke
Within the circuit of those hopefull yeares,
The goodnesse and nobilitie o'th' Peeres,
Those reverend Lords, those Counsellors of State,
Upon whose vertues I must meditate
While I have breath; and praise while I am able,
Each gracious \* Second of that honour'd Table.

क्रम्बर्क स्थान स्था स्थान स्थ

And

### GONE OF CONTROL OF CON

### The Authors Preface.

### EXECUTED EXE

And (as a thankefull River, that doth send His Tribute to the Ocean) I commend

One special Sacrifice (with heart sincere)

Unto his worth whom I call'd Master (there.)

That (haplesse) thence I slipt, (manting firme hold)

I only sigh the fate, but leane't untold.

The Signet and the Privie-Seale was next,

(Those deare Colleagues) who give me for my Text

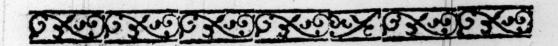
A Field of honour, and shall be my Song,

Whilst Fame a Trumpet hath, or I a Tongue.

Some gentlenesse from thence I still possesse,

Which makes their goodnes more, my forrowes leffe.

To



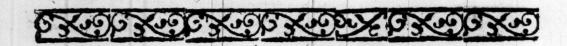
### क्रस्वक्रस्व अल्लाक्रस्व अल्लाक्रस्व व्यक्तित्व

### The Authors Preface.

### EXECUTE STORED S

To th' Tribe of Leuy (heavens chiefe Miracles)
I have done service, writ their Oracles;
Which so divine Instinction doth insuse,
(For their blest sakes) Ile make my Soule their Muse,
And pray with the best power my zeale affords,
All happy Gifts, to crowne their sacred words:
The Holy Ghost, in Clouen Tongues and Fire,
Descend on them, when they good things desire.
But most of all doth my luborious hand
'Mongst the renown'd and learned Lawyers stand
A Monument; each Office, and each Court
Vouchsafing me such matter of Report,

Thas



### ह्यान्त्रवाह्यात्त्रवाह्यात्त्रवाह्यात्त्रवाह्यात्त्रवाह्यात्त्रवाह्यात्त्रवाह्यात्त्रवाह्यात्त्रवाह्यात्त्रवा

### The Authors Preface.

### 6×606×606×606×606×606×60

That if my voice to th' utmost world could stretch, Eunthither should their fames and honours reach.

And some imployment bath my vsefull Pen

Had'mongst those civill, well-deserving men,

That grace the Stage with honour and delight,

Of whose true honesties I much could write,

But will comprise't (as in a Caske of Gold)

Under the Kingly Service they doe hold.

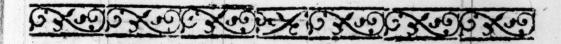
Should there be here a harsh obiection cast,

Why (hauing tride so many wayes, and past

So many places) All, or none of these,

Could me establish: (ob) let them but please

Ta



### छ्ळ्य एक्टर छ <u>रूक्ट</u> छ रूक्ट छ रूक्ट छ रूक्ट छ

### The Authors Preface.

### EXGREXOPXOPXOPXOPXOP

To note what I have heard some Merchants say,
That what they've got on Land, they've lost at Sea;
'Twill stop the current of that crook'd conceit,
And light wnto constructions sarre more streight:
For so (God knowes) have I by Stormes and Floud
Of Time and Sicknesse, lost my Land-got good.
Loe, this hath beene my lifes sad Pilgrimage,
Vnto this houre (the Enening of my Age)
Citie and Countries I have seene, and Court,
And in them some of each degree, each sort,
Of each Sex too (for evin my willing duties
Resected have upon some Female Beauties.)

To



### The Authors Preface.

### ह्य विकास वि

To whom my Soule hath vow'd such deare affection,

I shall not give it ample satisfaction,

If Deaths darke-night, my sight-deprived eyes,

A shaking hand, or ought else should arise,

Ere I had consecrated (with my Name)

Some speaking honour to their living Fame.

And mongst all them, whom I have (thus ) observed, You stand in a chiefe place, and are (thus) served:

True worth will new resteemed a wandring Shift,

For a poore man, in a poore well-meant Gift,

To tender his hearts-zeale; but take t aright,

As Christ accepted the poore Widowes Muse.

Dec



### क्रियाक्षेत्रवक्ष्य अस्तक्ष्रवक्ष्य विक्रय

### The Authors Preface.

### DXODEXODEXODEXODEXODEXOD

Doe you but so, and of the Leapers ten,
Ile be the Tenth, and humbly come agen,
And pay my vowes, and in a way more knowne
Sing double honour to your vertues showne.

The humbly denoted,

R. CRANE.

### <u>ब्रस्काव्यक्ष्यं क्ष्यं ब्रम्स</u>

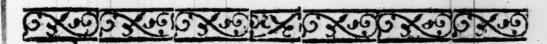
### The Works of MERCY,

Born Corporall and Spirituall.

### 6×06×06×06×06×06×06×0

An of polluted lips, dar'ft thou aspire So high a Worke? Call for celestiall fire: Inuoke some holy hand to guide thy pen, Some circumcized heart, to teach thee i when Thou but concein'st a verse, sett'st downe a line, Sigh for thy flate, weepe for those sinnes of thine: Those Actuall ones, that Instice have cald downe, And made th' Almightie with an angrie frowne Fright Bleffednesse from thee, making thy life A Vale of miserie, a Den of strife; Scarce fuffring thee, in almost fixtie yeeres, See ought but dangers, mischieses, debts, and feares; Laying on thy Soule such heauinesse, such woe, As, but his Mercy helpe thee, thou must goe (And speedily) vnto a Graue, forlorne, Wayling, and wishing thou hadst neu'r beene borne.

Alas



The Works of MERCY, &c.

### CHO CONTRACTOR OF CONTRACTOR O

Alas, but what am I, that he should daigne
In his abundant Grace, to raise againe
Me (groueling earth) that in confusion lies,
Not daring to his Throne erect mine eyes?

O my dejected Spirit, rowse thy selfe,

Be not with cares (as worldlings are with pelfe)
Wholly be-numm'd: thy God (benigne, and good)
Knowes eu'n for thee, thy Sautour shed his bloud:
Be thou but penitent, and he will smile;
Wash thee with Teares, and he with sacred Oyle
Will cheere thy lookes, and thou shalt cleerely see

The louing kindnesse he intends to thee.

The Scales are false already: I behold
Divine Infusion (happy man) am told
That his blest Providence (neuer forsaking)
Did first excite thee to this Vndertaking:
He bids thee write; relie on him, and send
Thy prayers vp, and he will fairely end
This thy designe, and thou shalt comforts finde,
Both to thy travaild life, and troubled minde.

Lead by this Fiery-Conduct (this darke night)
Loe thus I wander, (hopefull Ifraelite)

MERCIES





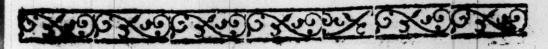
# FIRST VVORKE Corporall:

To feede the Hungrie.

TEll may this Worke ('mongst all true (bristians blest) Be plac'd as a Fore-runner to the rest; By night the Pillar, and the Cloud by day, By which all Mercies Workes may sinde their may:

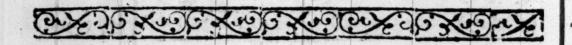
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For





### Mercies first Worke



### To feede the Hungrie.

For the sharpe sting of Hunger to assuage,
Being an affliction that feeles greatest rage,
Off-spring of Famine, that, of Plagues the third,
Threatned for sinne, in the most sacred Word,
By how much it appeares the bitt'rer griefe,
The fairer Mercie shines in the reliefe:
Then, to give Bread, implies Gods worke in heaven,
Since Christ (the Bread of life) was to vs given,
When we had staru'd Soules: dutie bindes vs then
To comfort the necessities of men:
And while w' have time our charitie must be showne,
Not leave it to be done after wee're gone,

By





### <u>७४७०५७५७</u> ७४००५० ४००५०

### To feede the Hungrie.

By the slow bountie of anothers aid,
Who perhaps too, by thy examples waid,
Will part from nothing till his dying day,
So may thy Goodnesse be lost enery way,
And tost from ones Trust to anothers care,
Till there be nothing to trust to but Aire.
Christ is the Bread of life; Dole then at death
Is but dead charitie: whilst God gines breath,
Be thou a giner to those stand in need,
And with thine owne eye see the hungrie feede:
Then on the next thou canst not chuse but thinke,
Feeding the Staru'd, thou'lt gine the Thirstic drinke.

B 2

So



# Mercies first Worke

### 8x36x36x36x36x36x36x36x3

### To feede the Hungrie.

So by one step of Mercy, thou'lt ascend
To the full height of goodnesse in the end:
Climbing the Corporall Workes, there will appears.
Then Iacobs Ladder (the Spirituall) cleere.

MERCIES

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### DXODXODXODXOXODXO

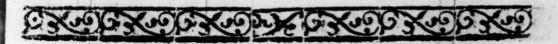
## SECOND VVORKE CORPORALL:

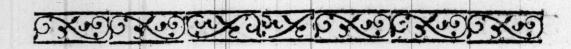
Togiue drinke to the Thirstie.

A Nother raging enemie, like the first,
Sets upon man (afflicted) and that's Thirst,
Terror of Surfets, and that plague has fell
Vponfull bowles; witnesse that wretch in hell,
(Who shewes the torment best) when all his song
Was but for one poore drop to coole his tongue:

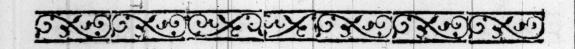
B 3

But





### Mercies second Worke

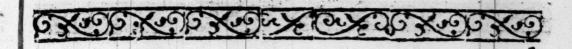


### Togiue drinke to the Thirstie.

But a poore cup of water, and releeves
His Christian brothers want, his thirst t'appease,
Held it too deare for that rich Gluttons ease.
What charitie can lesse, then to afford
A cup of water? Yet with Christity Lord
It has a rich acceptance: which shewes plaine,
Mans poorest Almes are not bestow'd in vaine.
Marke but the Biessings that are shown'd from heaven
On this (the feeblest bountie can be given)
The Lord shall satisfie thy soule in Drought,
Make fat thy bones, thy courage bold and stout,

And





### Corporall.

### Togiue drinke to the Thirstie.

And like a watred Garden thou shalt grow,
Nay like a Spring, whose waters ever flow.
Thy Barnes shall cracke with plentie for the first,
For this, thy Presses with new wine shall burst.
Here are two Steps: if thou canst get so farre,
I know thou'lt cloath Need when thou seeft it bare

B 4

MERCIES



### ह्य विकार वि

### Mercies third Worke



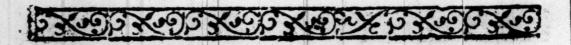
## THIRD VVORKE CORPORALL:

To clothe the Naked.

He that did first unconer Nakednetse, (blesse Had the first curse from man, whose tongue did At the same instant his two other Sonnes, In whose acts the first modest Storie runs.

We retaught by Gods Law, we should not with-hold Our brothers garment, (his defence from cold)

And



# Corporall.

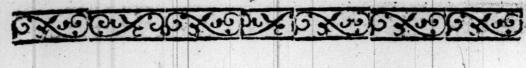
### 6×66×60×60×60×600×60

### To clothe the Naked.

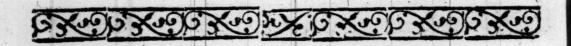
And call'd his covering: which instructs vs still How well this worke is pleasing to Gods will, To clothe the Naked: To incite vs more To this most seemely Mercy to the poore, The Lord himselfe the first example show'd On our first Parents, whom he (naked) cloath'd. Humanitie instructs vs to this care, And creatures that no name of Reason beare: That gentle Bird (tender and kinde to man) Seeing the barenelse of a Christian, Will cover him ore with leaves before it rest, Then sing a dirge upon his mossie brest.

Who





### Mercies third Worke



### To clothethe Naked.

Who can so dull a Charitie professe,

But will, of all wants, pittie Nakednesse?

If nothing stirre him up, this only can,

He sees his first Shame in an Uncloath'd man:

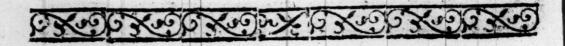
That thought I bope will raise him to this deed,

To which, being mounted, he will still proceed;

And having got three steps up, he will see

In what distresse and wants poore Prisoners be;

MERCIES





Corporall.

### <u>ह्रस्तर्कराहरून स्त</u>र्कराहरून

## FOURTH VVORKE CORPORALL:

To ransome Captines.

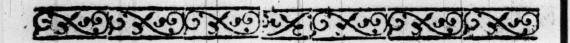
The more the charitable man proceeds,
Flow greater miseries to meet his deeds:
If he looke now with Mercies melting eye
Into the Gaoles where wretched Prisoners lie,
Foure miseries ioyn'd in one he there shall see,
Hunger, Thirst, Barenesse, and Captivitie:

He



## CONTROL SANGER SON SANGER SANG

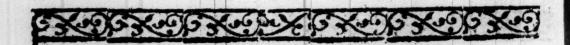
### Mercies fourth Worke

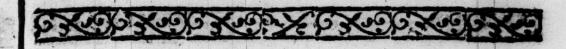


### To ransome Captines.

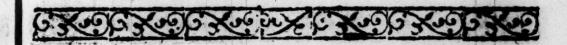
He then that truly cleeres this combinde griefe,
Fairely sets off source workes in one reliefe.
This (amongst all afflictions) most extends,
When man lies lock d both from his meanes & friends:
Sure, from th' infernal Lake twas first derivid,
For so, lost-Soules lie of all ioyes deprived:
Twas the most cruell punishment indeed
That enerwas devis d to vex true Need;
To make Necessitie more helplesse; Want
More miserable; Scarcitie, more scant:
As who should say, Wee'll invent plagues anew,
Wee'll barre all meanes, and see what heav'n will doe.

Such





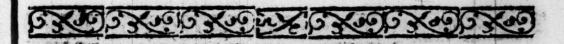
### Corporall.

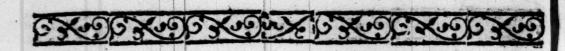


### Toransome Captines.

Such are the mercilesse Creditors, that ioyne
Miserie to want, as they doe bloud to coyne
Denouring widowes houses under colour
Of long lip-praying, making their plague fuller.
Let Prisons swallow needie Soules no more,
But rich Trust-Breakers that baue made em poore:
On this thy Charitie may boldly venture, (enter;
Cleere hem of True-men, that great Thecues may
For now there is no roome, nor would it hold,
To put up Sheepe and Goats both in one Fold.
If thou desir'st this wrong but to redresse,
Ile trust thy Mercy for the Harbourlesse.

MERCIES





### Mercies fift Worke

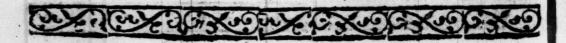


# FIFT VVORKE CORPORALL:

To harbour the Harbourlesse.

This hospitable Mercy stands in need Of small incitement, it has beene a Deed So gloriously requited, that none can Denie that succourte a Christian; If he remember how the times of old Haue beene remarded, he will neu'r grow cold:

For





### To harbour the Harbourlesse.

For Truth proclaimes it (then to be beleeu'd)
In Strangers shapes Angels have beene received:
So Abrahams Hospitalitie was blest,
And the like charitie in Lot exprest,
Which past not unrewarded, for next Morne
From burning Sodome he was safely borne.
This were enough (from all) this worke t'extract,
Seeing such Blessings purchas'd by the act:
Say we receive not Angels, we are sure
To entertaine Christ, which is farre more pure,
(In his afflicted members) this too we win,
Letting in Charitie, we shut out Sin;

And





### Mercies fift Worke

क्रस्वक्ष्रस्वक्ष्र्य अस्तिक्ष्रविक्ष्र्य

To harbour the Harbourlesse.

And this good more: if cheerefully thou impart Thy house to Christ, hee'll come into thy heart: Then putt'st thou on all workes of blessed kindes, Thou'lt run to visit those whom Sicknesse bindes.

MERCIES





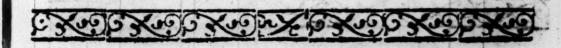
## SIXTH VVORKE CORPORALL:

To visit the Sicke.

The motines that should most perswade dull minds
To offices of Mercy of all kindes,
Are to consider well how like they looke
To all Gods Workes, the Glasse, the sacred Booke,
Which shewes' hem cleerely to mans mortall eye
That he might follow' hem more effectually.

C

Here



### CONTRACTOR CONTRACTOR SANDERS CO

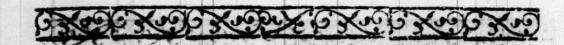
### Mercies sixt Worke



### To visit the Sicke.

Here is a Mercy (though it seeme a paine)
Which God begins, to draw vs on againe,
The Sicke to him, the healthfull to the Sicke,
Both for his glory, to keepe Mercy quicke.
We say of them which have a Sicknesse on hem,
These words, Gods visitation is vpon hem:
Shall not we visit whom he visits then?
What worke can be a glory more to men,
Then reverently to second (yet most free)
Gods visitation with our companie?
To be a visitant there where God is chiefe,
And the first visitor, can this be griefe?

Or





### Corporall.

### CASOCASICASIONAS CASOCASIONAS

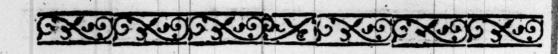
### To visit the Sicke.

Or Shame? or Danger? Say the last it be, Thy comfort is, the same God visits thee: And when thy health's restor'd, more care thou'lt have Both of the Sicke, and those that mant a Grave.

C

MERCIES





### Mercies seuenth Worke

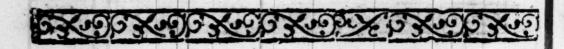


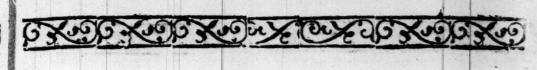
# SEVENTH WORK CORPORALL:

To burie the Dead.

Ith this fit care did Abraham first begin,
And bought a Field to burie his Dead in:
And Ioseph was the first that honour gaue
To the dead Corps, embatm'd it for the Graue:
Nay God himselfe (which should move most of all)
Gaue Moses in a valley Buriall.

More:





### Corporall.



### To burie the Dead.

More: marke the glorious promise of his Truth,
No Blessing beares a fairer spring, or youth
In the most beautiful Word: marke it agen,
Let it be grauen on the hearts of men;
Where ere thou find it the dead, have this regard,
Take hem, and burie hem; and for reward,
Ile give thee (in this gift comes all in one)
The first place in my Resurrection.
Tobit, amidst his precepts to his Sonne,
Gently warnes this, as needfull to be done,
When I'me dead, burie me: and next of all,
(As if he scarce had spoke of Buriall)

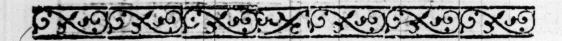
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Bids





### Mercies sewenth Worke



### To burie the Dead.

Bids the same Care he of his Mother have, Whom, when She dies, seale up in the same Graue. Thus, when thou hast perform d the last request To the Works Corporall, and Interr'd, in rest, Wuh a cleere Conscience, and untroubled heart, Thou maist lay claime to the Spirituall part.

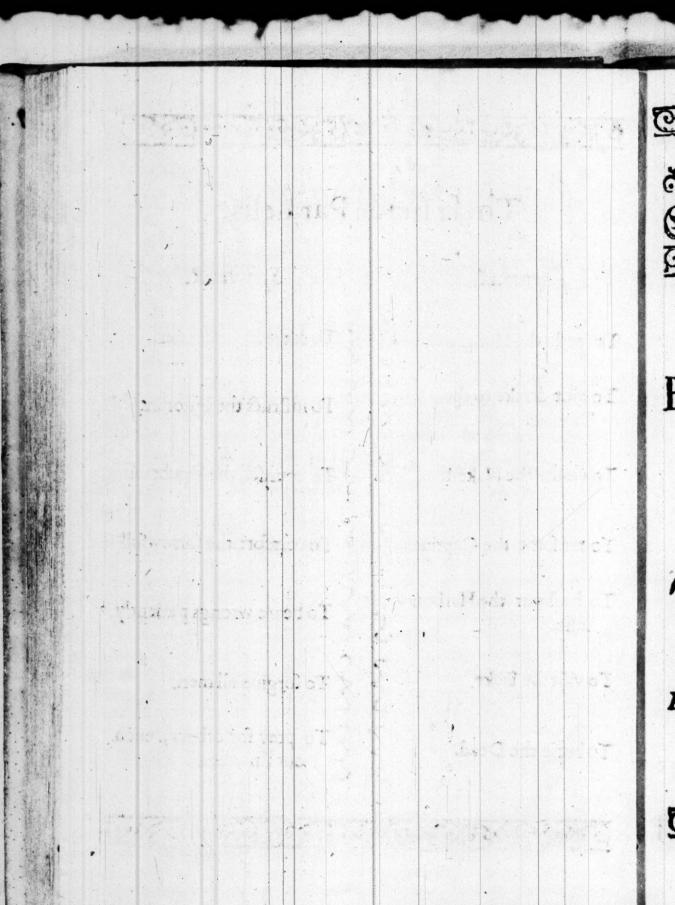
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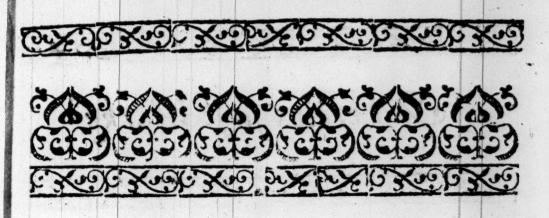


#### 

#### These made Paralells.

Corporall. Spiritual. } To correct the Sinner. To feede the Hungrie. To give drinke to the } To instruct the Ignorant. Thirftie. } To counsell the Doubtfull. To clothe the Naked. To comfort the forrowfull To ransome the Captines. To harbour the Harbour- } To beare wrongs patiently leffe. } To forgiue all men. To visit the Sicke. To pray for others, eucn our Enemies. To burie the Dead.





# MERCIES FIRST VVORKE

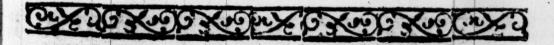
SPIRITVALL:

To correct the Sinner.

O feede the Hungrie, Mercies first degree,
May with this first Spirituall par aleld be:
For a Stray-Sinners-Soule that long hath
swari'd

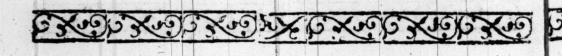
From Christ (lifes Bread) may be cald hungerstaru'd.

Then,





# Mercies first Worke



#### To Correct the Sinner.

Then to Correct, and turne that Soule to Good,
Is rightly said to give Spirituall Food.
So much for the Coherence: and through All
The Corporall Workes so meet Spirituall.

God rebuk'd Laban, 'cause he did pursue
I sacob; Christ Paul; Paul rebuk'd Peter too
Boldly and openly: which shewes we ought
To reproue Sinne in any: 'tis so taught
Throughout the word, by Law, and by the Lambe,
Who all-obedient, for the obedient came.
List to the counsell of the Holy Ghost,
Where dwels all goodnesse plentifully most,
If

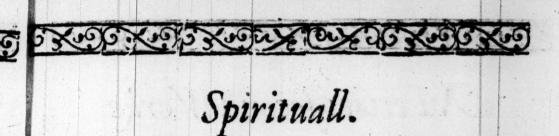
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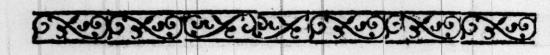
# exopxobxobxobxobxobxo

#### To Correct the Sinner.

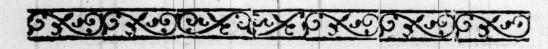
If thy weake brother through temptation fall, Restore him, ye that are Spirituall.

So sayes the Spirit of all comforts beautie,
Which shewes this worke is a Spirituall dutie:
It is a Mercy to the Soules of men,
And brings' hem to the way of life agen.
One dutie so depends upon another,
He that Corrects, will sure Instruct his Brother:
(Coheres with that before, for he that seedes
The hungrie, will gine drinke to him that needes)
'T is such a Golden-chaine, so linck'd together,
In Soule, and Body, 'tis the same in either.

MERCIES



# Mercies second Worke



# SECOND VVORKE SPIRITVALL:

To instruct the Ignorant.

TO give the Thirstie Drinke, the second Act
Of Mercy Corporall, is this Mercies Tract:
For what is Ignorance but the fearefull Thirst
And drought of knowledge, in Gods wrath oft curst,
Swearing the Erring and Idolatrous Brest
Should never enter into his faire Rest.

In



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### To instruct the Ignorant.

In warres of Ignorance they are said to line,

And Fire and Thirst are the fair st fruits wars give.

I give you Milke to drinke (saith Paul) not Meat,

Which shewes the faintnesse of an Ignorant heat.

God cals the Glory of the Ignorant, Drought,

And like men famish'd their lifes ioyes goe out.

Instruction, like a River, then let in,

Waters the Soule that lay eu'n parch'd with Sin:

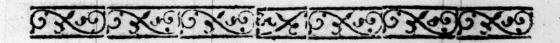
And marke their glorious reward that doo't,

They that to right wayes turn the wandrers foot,

Themselves like fixed Stars (who Erring never)

Shall in th'eternall kingdome shine for ever.

'Twas





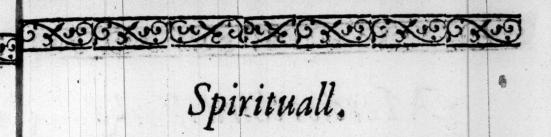
# हर्स्यक्रिय अस्त क्रिय विक्रिय

To instruct the Ignorant.

Twas the Command Christ his Disciples gaue,
Goe teach all Nations (willing all to saue)
And what makes perfect his Command, Baptize,
That in their Soules a heavenly Spring might rise.
Then to instruct the Ignorant, is to give
Spiritual Drinke, by which the Soule may line.
When Food and Drinke's given, divine (haritie saith
Counsell the Doubtfull, clothe the bare in Faith.

MERCIES

द्रस्तिहर्वे स्तिक्ष्त्रविष्ट्रविष्ट्रविष्ट्रविष्ट्रविष्ट्रवि



# MERGIES THIRD VVORKE SPIRITVALL:

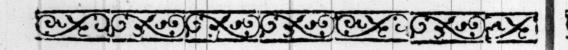
To counsell the Doubtfull.

To clothe the Naked, (that third Step in Grace)
With this Spirituall Worke may ranke in place:
There's Nakednetse in Soule, which is in Man
The greatest want, when Christ is not put on;
His Sufferings, his Righteoussesse, his Merits,
Which are the yestments that adorne meeke Spirits.

Those



# Mercies third Worke



#### To counsell the Doubtfull.

Those Soules are deckt with Graces, and shine most, Set with the Counsels of the Holy Ghost.

Then to be Doubtfull, and of hard beliefe,

Is miserable Nakednesse: a griefe

Which most needs Counsell, and best power of Man,

Since it first proud the Iewes Rejection.

Faith is that Wedding Robe; in which notdrest,

We are disgraced, and turned out from the Feast:

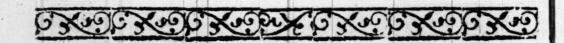
Which still consirmes the unseemelinesse of Doubt:

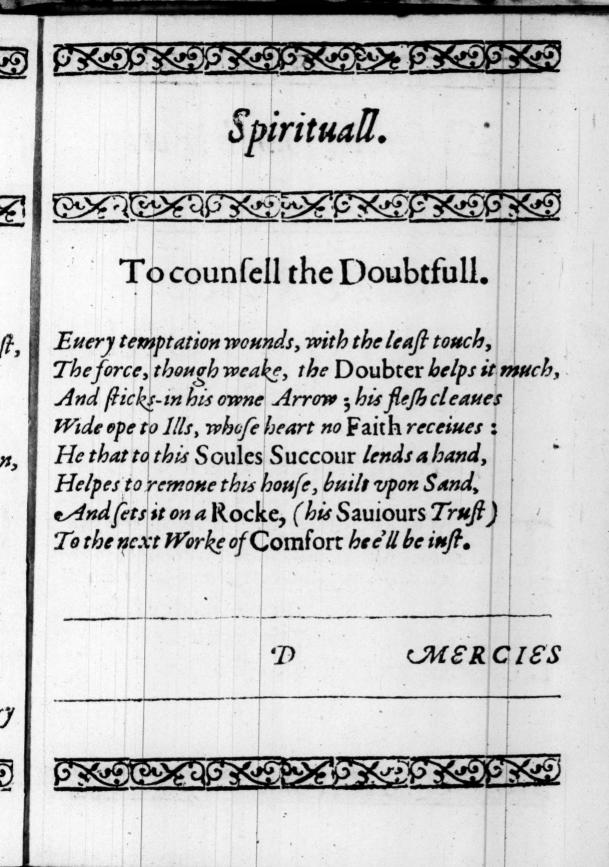
Faith's call'da Brest-plate: if we walke without,

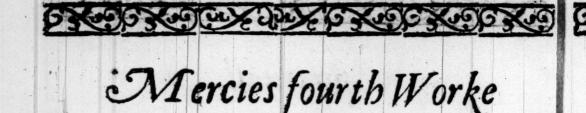
We are not only bare, but want Defence,

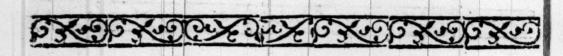
And every Euill knowes our Indigence.

Euery









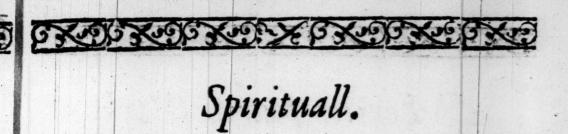
# FOURTH VVORKE SPIRITVALL:

To comfort the Sorrowfull.

To Ransome Captines, the fourth Mercy plac'd In the first Ranke, may with this Work be grac'd. There are Spirituall Captines, when within The Soule lies geyn'd with Fetters made of Sin, Chain'd to despaire, and Guilt of ill demerit, To Comfort, is to Ransome such a Spirit:

Or





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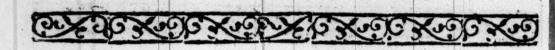
#### To comfort the Sorrowfull.

Or at the least, to set the minde in frame
With the sweet thought of their Redeemers name:
That sacred Ransome for all penitent men,
Loaden with Sorrow, for their load of Sin.
To this most beautions Mercy (saith Saint Paul)
Gods special Attribute, may move vs all.
The God of comfort, being Gods glorious name,
Whence we receiving ours, must give the same
To the afflicted Conscience, ease her load
With what our selves are comforted of God.
Christ in sweet words makes knowne himselfe to be
The Lord of Comfort, saying, Come to me

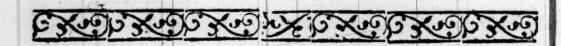
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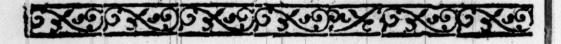
# Mercies fourth Worke

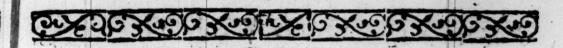


To comfort the Sorrowfull.

You heavy loaden: what can more be nam'd?
The Holy Ghost, hee's generally proclaim'd
A Comforter: his speciall worke on Earth,
Is to raise Ioy upon our second Birth.
Well with a Christian may this Worke agree,
So Starre-like fixt in the whole Trinitie,
To light and guide Compassion in Mankinde,
That the next Worke it may the easier sinde.
He that lends pittie to griefes mournfull song,
Patience will blesse his Soule to beare a wrong.

MERCIES





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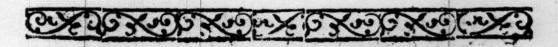
# SPIRITVALL:

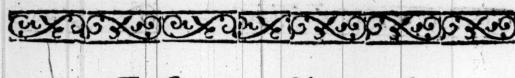
To beare Wrongs patiently.

To give to those a harbour that have none,
Was a Worke Corporal in the sift place shown;
As Patience now in this Spirituall forme,
Which has a welcome for wrongs sharpest storme;
And to give Iniuries house-roome, is no more
Then to lodge Enemies, distress and poore;

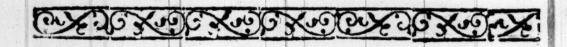
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# Mercies fift Worke



### To beare Wrongs patiently.

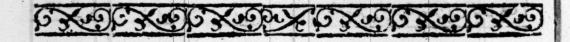
Which makes our Acts the nobler in their course,
And puts our Euils to the weaker force:

"As wrath consumes it selfe, oppos'd by none,

"So Iniuries endur'd, their stings are gone.
That God, which (last) of Comfort held the name,
Is (here) the God of Patience; both the same:
By his long-suffring, Penitence workes our peace,
And by our Patience we our Soules possesse:
Our Patience having a possession then,
Who should lodge there, but Iniuries of men?
That place to Euils properly belongs,

"The house of Patience, is the Inne of verongs.

The



# व्यक्तिवास्त्रकार्यक्राव्यक्तिवाक्त्रवाक्त्रवाक्त्रव

# Spirituall.

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## To beare Wrongs patiently.

The holy Prophets are before vs plac'd,
As precedents of Patience; but most grac'd
By Christ, and his Endurings: witnesse Scornes,
Spight, Blasphemies, Reproches, Bustets, Thorns,
Last his most pretious Suffring, that excels,
And has rais'd Patience' bone all Vertues else;
And for the Thornie-Crowne, prickt it with Stars
Shining through Corporall or Spirituall Wars.
Who would not be are wrongs, since ith'end they proue
All lewels, set about their Crowne abone?
Without the next, impossible he should line;
He that beares wrongs, will graciously forgine.

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# <u>क्रियक्रियक्रियक्रियक्रियक्रियक्र</u>

# Mercies sixt Worke

## EXPEXER SON BEAUTY OF THE SON

# SIXT VVORKE SPIRITVALL:

To Forgiue all men.

The Visitation of the sicke, the sixt
Of Corporall Workes, is with this Mercy fixt:
For on the Bed of Sicknesse, harshest men
Will both forgiue, and aske forgiuenesse then:
That time, the most renengefull Spleene will melt,
Inteares, and not in bloud, his Renenge felt.

The



#### BXOOKOOKO XG DX CXOOK XOOK XO

### To Forgiue all men.

The motive then to draw this good Worke on vs, Is to thinke still that Sicknelle were upon vs:

And as the Worldling when hee's sure to die, Will then give all, no man more liberally;

For reason of his Bountie this we give him, Because he can nor keepe, nor carry with him:

So he that's most revengefull, most malitious, Will shew himselfe in that kinde then least vitious: When Visitation, like a frostie Night, Bindes up the Rivers of his Bloud and Spight, If he be good, and a right Christian, He will forgive (as Charitie ties man)

If

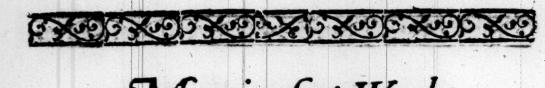


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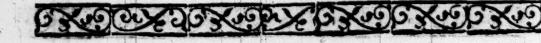
# Mercies sixt Worke

### BX60CX60CX60CX60CX60CX60

### To Forgiue all men.

If he be neu'r so vilde, hee'll forgive then,
In that he has no power to insure men.
However, by this blest example line,
Because our Christ forgave, let vs forgive:
For his sake honour it; and in this respect,
It being the speciall marke of Gods Elect:
The next will sweetly fall into thy way,
For be that pardons, will be apt to pray:

MERCIES





### CACOLAGORA CAGORACORA

# MERCIES SEVENTH WORK

SPIRITVALL:

To pray for others, euen our enemies

The burying of the dead, not disagrees
With this Worke, Praying for our Enemies:
For as Oblivion's said to be a Grave,
And Ills (forgotten) their true burial have;
So when we pray for foes, we there comprise
The funerall of allour Injuries,

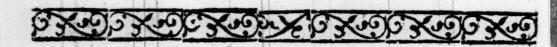
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# Mercies sewenth Worke



# To pray for others, euen our enemies

Neuer in life to be remembred more,
But like things buried, seal'd, and couer'd ore:
This praying-loue, which makes up Charitie best,
e And both, faire Mercy in this Tract exprest,
Is like a Toombe-stone here upon Deaths Inne,
And couers the great multitude of Sin.
Blessed Saint Steuen thus with lond voice cride,
And buried his foes wrongs before he dide,
Lord, lay not to their charge this sin (though deep)
And when he had thus spoke, is said to sleepe,
To shem the meeknesse of his death, and that
Wrongs were no sooner pardon'd, but forgot.

Te



To pray for others, euen our enemies

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It is a Mercy that Christ lights vs to,
Forgiue them, for they know not what they doe:
Your enemies loue, do well to the that spight you,
Blesse the that curse, & pray for the that smite you
Mongst Mercies works this shines the special sem,
Both to bring wrongs to th' Graue, and pray for them:
As Christian Charitie vses this remorse,
Prayers are oft said ouer an ill mans coarse
(To the worlds indgement) which this worke implies,
We ought to pray eu n for our Enemies.
Who loues these Works (both wayes in number seuen)
Will shine mongst men, and be a Starre in heaven.

FINIS.